The Bombay Guardian.

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WEEKLY REVIEW.

—The Wesleyans of Great Britain have inaugurated a movement to commemmorate the change that took place last year by the association of the laity with the governing body of the church, and at a meeting in London, Dec. 3, the large sum of £31,000 was subscribed towards a thanksgiving fund.

—The Pastoral Address that appeared in last week's issue, was not prepared in time for the Minutes of the S. I. Conference of the M. E. Church, and we were requested to give it a place in our paper.

—We are glad to have a little more room in the *Guardian*, and we dare say our readers are glad of it. Would they not like a still further enlargement? why should not the *Guardian* have 16 pages? Let our readers help us, by getting their friends to take it, by obtaining advertisements for it by paying for free copies, or in any other way. This is a matter in which they are quite as much interested as we are, and we therefore make bold to ask them to help. It will not add any thing to the editor's burden, to have the paper thus enlarged; articles can be transferred in their integrity which now we have to cut down. It often happens that selected articles stand over for weeks, waiting for room. If our friends will also be careful to make it a subject of continual prayer that the editor may be guided by the Master, and that the testimony may have its due weight, they will confer a great favour.

—The *Indian Christian Intelligencer* for December has an article on "Retreats" by Rev. E. Bickersteth; II. "Christianity in Japan" by G. H. Pole; III. "The effect of Christianity on India," by Rev. W. C. Bromehead; IV. The Church and the School" by Rev. R. T. Hodgson; V. "The Spirit of Man by B. H. Baden Powell; VI. "The N. E. Frontier as a Mission Field," by Rev. J. Ayerst; besides Notes, Notices and Intelligence. The writer of the first article arrived in the country last year, and is a missionary at Delhi. He discerns an evident onward guiding of the Spirit in the history of the Church of England of the last hundred years. Among the most prominent of the methods which God's Spirit has recently led men to adopt for the awakening and for the upbuilding of spiritual life, he specifies parochial Missions and Retreats, and on the latter subject he proceeds to offer some remarks. It is not difficult to show that men who hunger and thirst after righteousness, have generally felt the need of seasons of retirement in which to wait upon God without distraction. It is given to some to walk in a spiritual atmosphere of their own, shut up by themselves with God at the very time that they are taking part in the duties of life and witnessing for the Lord among men; as men who descend into the deep in a diving-bell, carry their own atmosphere; but let it not be thought that such have attained unto this hidden life with God without protracted seasons of secret prayer. It is impossible to over-estimate the importance of this means of grace for the development of a Christian character; though it is equally certain that it ceases to be a means of grace if exclusively cultivated. But what is understood by a Retreat is a place to which several retire to wait upon the Lord in concert, and where they spend days or weeks together. Thus the apostles and associated disciples in Jerusalem, after the resurrection of our Lord, met in an upper chamber, pleading the promises that Jesus had left with them, and gave God no rest until the Spirit of Pentecost descended upon them. If this be taken as the normal idea of a "retreat," no one could have any other conception of the matter than that it is a custom worthy to be observed in all ages. We have no doubt that if two earnest-minded persons, deeply feeling the need of a revival in themselves and in the church, agree to spend a day or several days in private, waiting upon God, God will meet them; and if three or more can thus meet and with one accord devote themselves to such an exercise, we are sure that it will not be in vain. We can conceive of nothing better than that the missionaries in a particular place, though of different denominations, should thus come together for special and prolonged waiting upon God. The word "retreat" is Romish and this may commend the matter to some, but properly defined, the custom is one that belongs to the people of God of all names.

—One million, perhaps two, will not cover the cost of the Affghan war, to say nothing about the sacrifice of life. What is to be the recompense for this outlay? An acquisition of territory in that direction will be an acquisition of trouble, for the inhabitants are just of the sort that a prudent Government would wish to have as little to do with as possible. But the question arises, are we governing the territory that we have, so exceedingly well, that an enlargement of territory is desirable? We have had a dreadful famine lately in a portion of country that has been nearly a century under our sway. This famine was descried a good way off and it really appeared, from the prompt organization of remedial measures, that Government had determined that not a single life should be lost that money and sagacity could save. We saw the famine coming, but comforted ourselves in the thought that the Government knew all about it and was about to appear as a beneficent genius equal to the occasion. The famine has passed away and so have many millions of the people committed to the care of Government. They perished, these men, women and children, by a lingering and frightful death. If the agony of a single sufferer could be adequately portrayed, the narrative would harrow the minds of people more than Uncle Tom's Cabin ever did. Not long since a person was telling us about a visit paid one day to the native town of Raichore. On either side of the street, as he went along, lay men and women all but naked, apparently inanimate, with their eyes, lips, nostrils and ears black with masses of flies which the dying ones had not the strength to brush away; mere skin and bones, too far gone to be reclaimed by any succour. Now, only to think of millions dying in this way, in one year! Government could have averted this awful holocaust, or it could not. If, by any means, it could have hindered this terrible mortality, the fact that it did not convicts it of a most culpable disregard of the interests of its subjects. If it could not, this fact convicts it of ineptitude, an ineptitude that disqualifies it for the functions it has assumed. And if the Supreme Government of India is unable to guard its subject populations from the liability to these scourges, what reason is there for seeking an extension of territory? During the last twenty years Famine has made the tour of India, pitching her camp now in one place and now in another, and one would almost say that she has a treaty of peace with the Indian Government, guaranteeing her all her inherited rights over this sin-cursed country. On the first day of the famine year, 1877, Her Majesty was proclaimed Empress of India, and all the principalities of India were called to recognize the power, wisdom and goodness that combined to make this Government illustrious beyond all that had preceded it. Nor was it thought necessary that there should be on that occasion any public recognition of the dependence of her Majesty's Government on the will of the Most High. How little did the assembled nobles and princes and officials imagine that the nation was about to witness such an appalling display of ineptitude. It is the more striking, this lesson in Providence, because the English Government does really combine in itself more power, wisdom and goodness than have often been seen in the administration of Asiatic or European affairs of state. Shall we learn the lessons of Providence? These millions that are now being spent in Affghanistan might have saved an immense number of lives in the Famine, we suppose; this would have been pleasing to Him who proclaims Himself the friend of the needy, and it would have been a very small matter for the Most High to have caused Shere Ali to consent to receive the British Embassy.

—So far as we have knowledge of the facts, hardly any thing in Modern Missions appears to us more wonderful than the work among the Teloogoos lately referred to in our columns. This Mission was established by the American Baptists in 1840, and for many years there was no fruit, at least no visible fruit, and in 1853 it was proposed to abandon the Mission. But there were some in America who were not willing to

give it up. It was known as the 'Lone Star' Mission and the following verses, which, in the light of recent events seem truly prophetical, were written by Dr. S. F. Smith:

"'Shine on, "Lone Star!" thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night:
Shine on, and bless the pilgrim's eye.
. . . . . .
"'Shine on, "Lone Star!" the day draws near
When none shall shine more fair than thou:
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.'"

The work was continued, mainly at Nellore, for a good many years more without conversions. In 1865, when the Mission had been in existence 25 years, Mr. Clough wrote: "Few, very few have believed our report. We feel that that this cannot longer be endured; that God has an elect people here and that they must come out from the reckless multitude." Ongole was visited, and here in 1867 a church of eight members was formed. Of late years this work spread rapidly, chiefly among two castes, the *Mardagie* and *Marla*, and in 1877 the number of members baptized on profession of their faith had reached 3,269, over whom were six ordained ministers. At the end of another year, the year of the famine, Mr. Clough wrote:

'During the year under review, although continually amid horrible, sickening scenes, we feel that as missionaries, and as a mission, we have enjoyed the special smile of Heaven upon us continually. The spiritual condition of the Ongole mission was, perhaps, never better than to-day. The members of the church, though hungry and starving, and many of the aged and little children of their households sickening and dying *inch* by *inch*, yet—I speak advisedly—I have not heard of a single instance of real apostasy. It is true that only 110 have been baptized; but it should be remembered that since about the 15th of March we *have not baptized any*, though *hundreds, yes, thousands*, have clamored for the ordinance; but we have not had the time or strength, *even if it had been desirable*, to conduct the necessary examination of the candidates.'

Up to the 16th of last June the missionaries continued their policy of deferring all applicants for Baptism; on that day they began again, after a lapse of 15 months, to receive converts. In 21 days, with the aid of his Native preachers, Mr. Clough baptized 5,429 converts, adults, professing faith in Christ, being an average of 258 a day. On one day 2,222 were baptized. In what remained of July, 3,262 additional baptisms were reported making the whole number baptized in 45 days 8,691. As we have said we know of nothing more wonderful than this movement. Yet it quite harmonizes with the idea we have always had that the Hindoos will come to Christ, when they do come, *en masse*. The principle of cohesion is so mighty in them that the whole body can almost as easily be moved as individuals can be. There is great encouragement in the facts reported for missionaries who have been long labouring without visible fruit.

—Some remarks were made in one of the meetings for prayer this week on the words of Rev. xiv. 6: "I saw another angel fly in the midst of heaven, having the everlasting Gospel, to preach unto them that dwell on the earth and to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come." This passage strikingly pictures to us the great missionary movement of the present century, when, on the one hand, the church of Christ realizes her obligation to make known the Gospel unto all nations, and when, on the other hand, the nations of the earth have been providentially brought into relations with those who have the Gospel. Just as fast as the attention of God's people has been prayerfully directed to this or that nation, it is remarkable how soon the providence of God has made such accessible. An angel flying in mid heaven figures to us a sublime superiority to the Alpine or Himalayan impediments that block the way for merely mundane influences. It was further remarked that wherever the Gospel is conveyed in its integrity, there is a judgment on the systems of men. By means of it men are led to judge the religions and usages in which they have been brought up, and are made to recognize their falsity. As in ancient times the Gospel in Greece was the means of judging and exposing the religion and the philosophies of Greece so in India, China, Japan and other countries the religions of man's devising have been judged and their condemnation written in the consciences of multitudes who have not yet cast them off. The third point noted was the "everlasting" Gospel. Eighteen centuries have made no difference in man's need of just this Gospel. The development of commerce, literature and science has not in the least degree carried men beyond the need of the glad tidings proclaimed to the Shepherds of Bethlehem by the heavenly host. Man, with all his insight into the arcana of nature, is no more able to work out for himself a righteousness that God will accept, and no more able to dispense with the revelation made of God in the Scriptures than he was in the days of Paul. Until the end of time, God has no better news for man than the glad tidings of salvation through Him who died upon the cross.

—We find the following in the *Subodha Patrika*, a Bombay paper favouring the views of the Prarthana Samaj:

The Brahma Samaj of India is now passing through a very important phase. Even before and a short time after Babu Keshab Chandra Sen separated from Babu Devendnath Tagore the doctrine of a mediator between God and man was ventilated among the immediate followers of the former and that honour and that post were assigned to Keshab Babu. This created a good deal of agitation and after a while the doctrine ceased to be spoken of or alluded to in public. But it appears from the letters of Babu Vijay Krishna Goswami published in the "Brahma Public Opinion" that Keshab Babu continued to "teach some of his missionaries to believe him to be an indispensable mediator between themselves and their God." And now that those amongst the Progressives who opposed this doctrine formerly, have formed themselves into a separate body, the organs of the Brahma Samaj of India have begun to ventilate it again. The term mediator is Christian and hence Christian analogies must be sought. So after speaking about Christ's having declared that he was "the only way and those who tried to enter the Kingdom of Heaven by forsaking him were thieves," a writer in the "Dharmatatwa," a fortnightly religious periodical published by Babu Keshab's party says:—"There yet may be another who, identifying himself with the spirit of the world's great men, can say the very same thing; and say it in the face of the nineteenth century, making Heaven and Earth tremble. At the feet of such a one who has the courage of saying this we humbly bend." Who this other is the Dharmatatwa does not tell us. Who can it be but Baboo Keshub Chunder Sen? But the world has had enough of avatars aiming to identify themselves with the spirit of the world's great men. What men mainly need to be saved from is the idolatry of the world's greatness. The *Subodha Patrika* adds:

We must confess we feel that a man's claiming such a high honour for himself in his private teachings without daring to publish his claims to the world is thoroughly inconsistent with his real fitness for it. If he is such an enthusiast as honestly to believe himself the saviour of mankind, let him come out and declare it openly and the world will judge of him as it has judged of other teachers. Theists, of course, will receive him as one of their teachers only. Hinduism has acknowledged the necessity of a Guru or teacher from the times of the Upanishads; but a true Guru according to an Upanishad and to Sankaracharya is one who has realized in himself *sama, dama*, and *daya*, that is whose heart is peaceful, who has restrained his senses and propensities and is full of love; and who knows Brahma and has devoted himself to it. And in more modern times, Ramadas says:—"Therefore, knowledge, a disregard for worldly good, adoration, an adherance to duty, discoursing and hearing discourses about God, and contemplating on him, the observance of the bounds of morality and justice—if one of these is wanfing, it does not look proper, therefore every one of these must be found in the true Guru." Let, therefore, one who claims to be our Gurn shew himself to be possessed of these; and by a law of God we shall naturally revere him and it will not be necessary for him to claim our reverence.

The qualifications that are here mentioned are of great importance but still they hardly suffice to establish the fact that a man is a teacher come from God. They show the person in whom they are found to be a sincere and faithful servant of God, but they do not qualify him to be a mediator between God and man. A legate from the sk must be something more than a pions a blameless man; he must have credentia witnessing to the fact that he is specia sent of God to make known his will. Ev then he would only be as one of the prophe of old. But what is wanted by mankind not a knowledge of the will of God, they ready know much more of that will th they are willing to obey. They need to saved from the preference of their own w which has taken them so far from the pa of rectitude. They need to be delivered from the dominion of sin and from confidence in their own works. Christ said, except I do the works of my Father in heaven, believe me not. He was *shum-dum-daya-sumpunn* in the truest sense of the words; peace, self-control and kindness were seen in him in perfection; but he was much more than this. He was the Messiah of whose advent the prophets had spoken for thousands of years and he was the atoning Lamb of God, prefigured by all the sacrifices offered from the beginning of the world. Instead of identifying himself with the spirit of the great men of the world, he bore testimony against that spirit and died on the cross for the sins of men, that he might bring us to God.

—The *Bombay Gazette* is informed by telegram that two full-grown tigers, belonging to the ex-king of Oudh, Calcutta, escaped on Monday last and attempted to swam across the river. One of them was shot in the stream, the other reached the opposite shore and took up its residence in the Bo-

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Gardens. On Wednesday it was
ne can imagine the alarm of the
ple of Calcutta. It is a good many
ce a tiger has visited *sua sponte*

TAIN BURTON is glad that he has no
does not feel the need of any. So
being a fallen angel, man is a risen
e thought that he (Capt. Burton)
least a Simian that had done some
develop itself. Certainly that
n raise itself from apehood to hu-
a creature possessed of prodigious
But the glory of this transforma-
gs to the ape and not to the man.
not the power to develop himself
igher creature. He cannot add to
or his limbs or put a pair of eyes
ulders. But the ape could do that
; it could develop itself succes-
to all the varieties of being that come
itself and humanity. We cannot
and how a creature that could do so
ould not give Captain Burton a soul,
n a desire for one.

should have spoken last week of the
resting and profitable watch-night
the Methodist churches and in the
urch. They who were present at
and Road one, speak of it as a
n season. Addresses were made
. Bowen, Blake and Row and
ham. The All-day meeting, Jan. 2,
well-attended as similar meetings
as many offices were not closed.
who were there found it good to
Mr. Bowen and Mr. Torbet pre-
. Row in the evening. There was
the subject of Love, the
n "The Light of Life"

ear of new papers being
feel like giving Punch's
posing marriage: Do'nt.
that such a vice pro-
of rivalry; but this is
here of these papers is
om ours. But an ex-
leads to the conclusion
papers started in India,
urse. However, some
that those which have
among us will do so. We
the first number of the *Deccan*
at Poona on Sunday, "a
cial and political news," of
enterprise. "It ought to be
f a Native Indian newspaper
functions of a natural inter-
titioner," says the *Star*. An-
paper is the *Weekly Reformer*, "a
ister of Indian Politics &c. from
ned native point of view." This
s published at Surat.

egret is felt by the friends of
England at the course pursued
rgain New Britain, in making
atives who had been con-
ssacre of Christian agents.
ristians from Samoa and Fiji
rously murdered and eaten
ges o the island, and the Rev.
thought it his duty to organize a
chastise the guilty parties. At
the cannibals were killed. This
pril, but the scene of these sad
is so out of the world, that the
only now been received. The
the Native missionaries was most
d, and it may be argued that as
there were no tribunals to which appeal could be made for redress, it was necessary to use force. We cannot however perceive that the course pursued has any warrant in the New Testament.

The Bombay Guardian.

SATURDAY, JANUARY 11, 1879.

NEGLECTED POWERS.

A THOUGHT that naturally presents itself at the beginning of a new year, is that we allow ourselves to be cheated out of many opportunities of helping ourselves and others, by a foolish trust in the future. We are all of us going to do great things and get great things in the future. Obligations are so easily dismissed to the future. At the beginning of a year men are speculating as to what the year will bring them, when the question really is what are we bringing to it. The year as it comes to us is a plastic thing, to be moulded by us. Circumstances will serve us if we understand that we are to serve ourseles of them and not be ruled by them. Men allow themselves to be swayed by circumstances, and imagine that their fortune will be as their circumstances, but the life that is controlled by circumstances is a worthless life not worth living. Winds and currents are excellent things but the vessel that is committed to their mercy will make a disastrous voyage. A power combined with intelligence at the helm must utilize and limit the powers of the wind and the ocean; then only the voyage will be successful. Money is of no value except it be used. You have a coffer filled with gold, and keep it carefully from year to year; but if without your knowledge, the gold were abstracted and sand substituted, the result would be the same so far as any good to yourself or to others is concerned.

In like manner we have a great deal more knowledge than we use. Can we really be said to have that which we do not use? Speaking of the servant who buried his talent our Lord says: "From him that hath not shall be taken away that which he hath," implying that he *has* not that which he *uses* not. Christians have a great deal of religious knowledge that they do not use. They have many promises that they have never taken to the bank of heaven to get fulfilled, and they have a great deal of instruction on the subject of fruitfulness and the details of the Christian life, which they have not begun to utilize. Instead of this they are looking to the future to increase their stores of knowledge, as though an increase of knowledge would do for them that which is to be got by the application of knowledge already with them. There is that temper of yours; as you look back, can you say that the lapse of time has tended to control it? has the mere listening to truth, given you victory over it? Now it is a fact that the power to overcome it has been with you during all your Christian life; but your foolish habit of trusting to the future has cheated you out of victory. The power that was wanted was not in the future but in the present. You were commanded to be strong in the grace that is in Jesus Christ, the grace that *is* in him, not *will be*. That all-sufficient grace is with you now, and you are grievously sinning against it, so long as you neglect to use it. In the "Arabian Nights" there is a story of a wonderful lamp which the owner had only to rub and immediately he would find some extraordinary powers of the unseen world at his command; but knowing nothing of this magic virtue, he treated it as a common lamp and got no benefit from it. There is such a lamp in every man. Let any man receive the wisdom that is from above, and he will find within himself great treasures of knowledge hitherto undreamt of by him. Let us look at some illustrations of this matter. Thousands of persons, contemporaries of Columbus, knew about the indications of a western world that arrested his attention, but did not hear the call to action that he heard in them. See the gigantic limbs of this great engine; though gigantic, there is not in them the least power to move or to do any thing but cumber the ground. What is wanted is the introduction of the impalpable vapour that is formed when water boils. Men have been for 6000 years familiar with this vapour, but only in modern days did any one so apply his thought to the matter as to discover the power that had been so long asking man to use it. Electricity, too, has been in the world since the world was made, whispering of things more wonderful than any of the marvels of the "Arabian nights," but stupid man kept chasing circumstances through all these ages, unaware of the wonderful gifts he was trampling upon. And as it has been in the material world, so in the spiritual world. Christians are assured that all things are possible to him that believeth, and they profess to be believers, and yet seem always to think that these promises belong to somebody else, who is yet to make his appearance. Christ ever liveth to intercede for every believer, yet Christians are waiting for some new set of circumstances to give the world a push. Like the man at the pool of Bethesda, who had been so many years a cripple, always waiting for an opportunity that never came. Let us then cease to drift. Let us control the tide of events instead of allowing it to control us. Let us look over the unused treasures of knowledge that are with us, and give them their due authority over us. Instead of waiting for developments let us develop.

INTERNATIONAL BIBLE STUDY.

January 19th, 1879.—*Luke* xv. 11-24.

THE story of the Prodigal Son is one that makes its way to every heart. It is often spoken of as though it contained the whole Gospel. But this is a mistake. There is probably no single parable or illustrative story in the record of our Lord's teaching, that contains the whole Gospel. A parable is generally intended to give prominence to some one feature of the Gospel and accordingly the parables of our Lord are generally found in groups, that what is not taught in one may be intimated in another. If we had nothing but the story of the prodigal Son, disconnected from the context we, could not establish the need of an atonement or of a mediator. It is a mistake in reading such figurative passages to lose sight of the story, and see, for instance, God the Father in the father of the prodigal. Why did our Lord relate this incident? The Pharisees had found fault with him for receiving sinners and eating

with them. The object of his reply is to point out that it is especially with the unworthy that a Saviour should occupy himself, and he shows by the joy that is experienced on the recovery of something that had been lost, as a piece of money or a sheep, the propriety of his interesting himself in sinners. He then gives an illustrative chapter from human history. A father has two sons. One of these is dutiful and contented and all that a father would wish; the other is discontented, longing for things that he does not find in his father's house and of which his father would not approve. Receiving his portion he goes abroad, rejoicing in his freedom from all restraints, and abandons himself to a life of dissipation, folly and vice. He makes the worst return possible for all the kindness and parental care bestowed upon him, and the father cannot but keenly feel the implication conveyed by this conduct, that he had been an enemy to his son, withholding from him that which was good and giving him that which was of little worth. The course pursued by the prodigal lands him at length in wretchedness and friendless misery. His eyes are then opened, he sees at once his father's wisdom and his own folly, sees that the things which he had left his father's house to seek were the very things that a young man most needs to be preserved from. He ventures to return to his father's house, a miserable vagabond, faintly hoping that his father will give him, at least, a menial's place. The elder brother, who had been assiduously devoted to his father's interests, declining even to take a kid for his own entertainment, and justly grieved, for his father's sake, at the foolish waste of dearly earned money by his profligate brother, is offended because he looks at the loving welcome extended by his father to the returning prodigal from the standpoint of simple justice. It seems to him outrageous that a son who had acted in such a shameful and wicked way, should be reinstated in the same position that he would have had, had he continued faithful and obedient all his days. And this view is correct, as far as it goes; only, he did not make allowance for the paternal instinct. The young man came back in rags, indeed, but with his eyes open, delivered forever from all his dreams and heartily recognizing the excellence of the government of his father's house. He was lost and is found. There is joy when a child is born; how much greater should be the joy when a rebel becomes a child, when a prodigal returns to the domestic circle with a new heart. The Pharisees could not but acknowledge that it was right on the part of the father to receive his penitent son, and thus, they could not but acknowledge in their hearts that it was right in Christ to receive penitent sinners. The elder son does not represent the Pharisees, but what they claimed to be. Allowing that they were the righteous persons they pretended to be, there was still no reason why they should look scornfully on penitent sinners. Their righteousness would best appear in efforts for the salvation of sinners.

Man fancies that he does not get the benefit of his free-will, unless he can act independently of the will of his Creator. He imagines there is necessarily some opposition between free-will and wholesome restraint. But we are made free agents that we may freely and cordially do who is right

THE SERPENT A TYPE.

By a centurion of the Indian Army.

In the 3rd Chapter of the gospel according to John, the word of God is thus written—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

1. One of the sublimest beauties in the divine system of Christ is the exceedingly appropriate and fruitful visit of the Jewish rabbi. Like the temptation in the wilderness, it could not be dispensed with. The rabbinical cobweb of safety in Abraham is to be swept away. That which is born of *flesh*—what *can* it be, *but* flesh? The human mind requires to become changed, or *born*, by something which possesses the power of agency upon it. It stands in need of *cleansing* by the introduction of *truth* to remove its errors. And no sooner does He who spoke as never man spoke, announce the necessary change, than he supplies the spiritual pabulum, which is needful to produce it. He tells his hearer of the brazen serpent—a portion of his nation's history, with which he was, of course familiar—and the lifting up of the serpent became a most eloquent type or emblem, of the greatest, sublimest, and most wonderful fact in all human and divine history; *to wit*, the cross of Christ. "As Moses lifted up the serpent in the wilderness" [just in the very same way] "must the Son of man be lifted up."—As the serpent-bitten Israelite looked believingly at the brazen image of the serpent, whosoever so looks at the Son of man "lifted up" upon the cross, "shall not perish, but have everlasting life."

2. Viewed as a type, the brazen serpent is beyond expression glorious. Compare "the Lamb of God" with the "*serpent*," and the latter surpasses it beyond all measure. It is written in Galatians III. 13, "Christ hath redeemed us from the *curse* of the law; being made a *curse* for us; for, it is written—*cursed* is every one that hangeth on a tree.—Thus the mere action of "hanging upon a tree" was exhibited as a semblance of the *cross*, in the lifting up of the serpent; but the *nature* of the reptile was also an adjunct, inasmuch as God pronounced it to be *cursed*. (Gen. III. 14.) And, all things considered, it was quite impossible to conceive anything equal to the lifting up of the serpent for the purpose of placing before the human mind the great redemption of the Son of God upon the Cross, which, even in itself considered, was an ignominious and accursed form of death. No language could have been more instructive to the inquiring rabbi; no, nor to an inquiring gentile—to one one and all of whom, the "word of truth" says—"Hear and your soul shall live!" Ho, every one that thirsteth, come ye to the *waters*!" And "whosoever will, let him take the *water* of life gratis."

NAZARITES.

The meaning of the word 'Nazarite' is 'a consecrated person,' 'separated unto the Lord,' and there does not appear any particular reason why the Hebrew word should have been retained in our version, instead of being translated. One peculiarity of this class was that the joining it was a voluntary thing. No man came under the obligations belonging to this body, except by his own consent, unless indeed he was set apart, from birth, by his parents for Nazariteship. And the obligations remained only so long as the vow extended. Samson and John the Baptist were examples of persons separated unto the Lord from their birth. Nazarites were understood to be devoted to a life of special purity. They openly pledged themselves to

keep those precepts of holy living tha
so generally broken by the great bod
Israelites. Mention is specially made
obligation to refrain entirely from wi
strong drink. This feature receives p
prominence in the chapter relating
law of the Nazarites, Numbers. vi.
specially mentioned in the cases of S
and John the Baptist The outward
and visible token of this consecrati
the unshorn hair; and as regards th
monial law the consecrated were not t
themselves with the dead, even thou
dead one were his nearest relative
God laid upon them over and abo
obligations laid upon the Jewish
generally that of entire abstinenc
all that had any intoxicating
and in this way gave to such
ence a manifest sanction that mus
had great weight with all serions per
the community. Nothing was bette
culated to show the people that G
proved of such abstinence, though, b
of the hardness of the people's hearts
carnality and feeble sense of the cl
holy living, it was not made obligato
all. In Amos we have this referenc
I raised up of your sons for prop
of your young men for Nazarites.
gave the Nazarites wine to drink, a
manded the prophets saying, Proph
Here the Nazarites are classed with
phets, and to solicit the former to d
a sin corresponding in God's estim
that of forbidding the prophets to s
God. In other words it was reb
the deepest die. In like manner th
while they were officia
to taste wine or strong
gaged in functions that
special nearness to God
allow them to touch stin
not an arrangement of a
ter; it was introduced b
occasion there had bee
guard against the possib
in the future. Now wha
of these facts to us who l
pensation of the Spirit?
dispensation, the Holy S
certain persons brought i
to God, viz. to prophets and a
But Joel, when predicting the
Messianic times, said that the
be poured upon all flesh, upon a
conditions of men, old and you
women, masters or servants.
tle Peter, in quoting the pr
particularly upon this feature of it
ont how it was fulfilled in the des
Spirit upon all believers. Our L
ing of John the Baptist, the Na
that he was greatest of all the
being the one who actually intr
Messiah to the people, and added
was least in the kingdom of heav
er than he. Believers are
kings and priests unto Go
High-priest only once in the
ed to go within the veil,
represented as having co
mercy-seat through the new and
They are commanded to pray wi
ing. They are the temple of the
a habitation of God through the
holy and peculiar people, sepa
God, and are exhorted to present
unto God, a living sacrifice, holy
able. The Rechabites were an or

abstainers under the old dispensation. They were Jews and had the same rights as others, but accept the obligation laid upon them by their ancestor. Did God find fault with them for adding this to the commandments held in common with their brethren? not at all; he singled them out for commendation because of their inviolable fidelity to the tradition of their family, which he certainly would not have done, had he not approved of their practice. In view of these indisputable facts, it does seem strange to us that any one should question the right of Christians to assume the obligation to abstain from everything that intoxicates, or imagine that they have not the countenance and approbation of God in so doing. Christians are commanded to be filled with the Spirit and not with wine, as though there were an express antagonism between these two. King Lemuel was taught by his mother that it was not for kings to drink wine, lest they should forget the law and pervert judgment. But each individual Christian is under as great a responsibiliiy as any king ever was, to have the law of God in remembrance. He has been redeemed by the blood of Christ, as of a lamb without blemish and without spot, from his vain conversation received by tradition from his fathers. If his right hand offend him he is to cut it off; whatever leads to sin, or to the verge of sin, or makes us more likely to sin, is to be parted with, no matter what the sacrifice may cost. Drink is slaying its thousands where it slew units in the days of our Lord; and what is truly saddening is that its ravages are greater no where than in England and America, lands of Gospel light. Is not this because Christians have not taken up the position relatively to this great evil, that the Scripture calls them to take? We have no deeper conviction than this, that it is the will of the great Head of the Church that all his people should have nothing to do with stimulants except medicinally, as pointed out by Paul to Timothy. Timothy was Paul's [illegible] son, like-minded with him, and [illegible]ed the practice of total abstinence [illegible] recommended by Paul's example and [illegible]g; but the apostle points out to him [illegible]e might take a little when necessary for health, making the exception that is made by total abstainers in these days. The fact that this message is contained in an inspired epistle intended for use in the churches, shows how strong was the feeling of Timothy in the matter, and Paul knew of none that was naturally so like-minded with himself.

CORRESPONDENCE.

"To the Editor of the Bombay Guardian."

DEAR SIR,—We have all heartily rejoiced at the unanimity and earnestness that have characterised t[illegible]cious meetings held this week and we hope [illegible]at much blessing will result from them.

But it has [illegible]rred to me that prayer to be effectual sh[illegible]e followed by equally earnest and united [illegible]. I would therefore, suggest to the [illegible] churches in Bombay that t[illegible]ding a series of meetin[illegible] earnest exposition of the [illegible]vation. The present arrangeme[illegible] services, omitting the morning Prayer Meetings perhaps, would do, and everything being decided, there might be a week of services from Monday the 20th to Saturday the 25th. I feel sure that some good would be done amongst us by a special effort and we might reasonably expect an abundant answer to the prayers which have been offered this week.

Hoping very sincerely that this suggestion will be accepted and carried out,

Believe me, Dear Sir,
Yours faithfully,
SPERANS.

[We heartily give our vote to the proposition made by *Sperans*, and hope it will be carried out. We recommend that *Sperans* himself move in the matter and secure the co-operation of those concerned. *Ed. B. G.*]

NOTICES.

Baptist Chapel, Bellasis Road Byculla. The pastor, Rev. Albert Young, will preach next Lord's Day, Morning, at 11, Subject, "A graphic description of the Ungodly," Ps. 10. Evening at 6, Subject, "The Coming of the Bridegroom," Matt. 25. 1-13.

THE Rev. G. K. Gilder, Egutpoora, asks us to acknowledge receipt of the following subscriptions towards the Anglo-Vernacular school connected with the M. E. Church: Rs. 5 from F. P.; Rs. 5 from a sister in Jesus, Rs. 50 from J. Gidney. Money is wanted for the necessary apparatus such as books, benches, blackboard &c.

THE Sunday morning service in Falkland Road Hall will hereafter be at 8 o'clock, instead of 11. Sunday School, at 7 A.M., instead of 4½ P.M.

Epitome of News.

SATURDAY, JANUARY 4.

—A statue of Admiral Coligny is to be erected by subscription in the Louvre Quadrangle, near the spot where he was assassinated in the St. Bartholomew massacre.

—On Dec. 31 at midnight, the normal hour was to be fixed throughout Sweden. All the Government, railway, and telegraph clocks were to be set simultaneously. In some places, as, for instance, in Stockholm, the clocks had to be put back as much as twelve minutes.

—From Alashguerd and the surrounding district in Armenia information has been received of the emigration of about 7,000 people to the new province of Kars, which is now Russian territory. Before leaving their villages they burnt their houses, together with the standing crops of wheat and hay. The outrages to which they were subjected have led them to endure the suffering consequent upon leaving their country during the inclement season, and to throw themselves upon the generosity of the Russian Government. They have taken with them very little property, and are now spread over a considerable area in the province of Kars, in the hope that, as they are all agriculturists, land may be provided for them. Although for the present they will necessarily suffer great misery, yet they cannot fail to prove a valuable addition to the population of the country in which they have sought protection.

—Speaking of the matriculated, the *Times of India* says: "Last year out of a total of 217 passed, 22 only gained 50 per cent., and 103 gained 40 per cent. of full marks, leaving 92 in the lowest division of merit. This year, out of a total of 261, 37 rank in the first division, 155 in the second division, and only 69 fall into the third or lowest division."

—The Venerable Archdeacon Leigh Lye and the Rev. H. N. Pace of Bombay have received the permission of the Secretary of State to retire from the service.

—A Census of Simla taken on the 28th September last showed 17,440 inhabitants, of whom 2,198 were Europeans and Eurasians, 7,125 servants, and 8,117 regular inhabitants.

—The Commissioner of Police has given permission for 154 taboots and 751 punjahs to be constructed. To-day the Mohurrum holidays will be at an end.

MONDAY, JANUARY 6.

—*Times of India*: "Owing to the rise of the Nile failing last year the payments into the treasury have been piteously small, and in Lower Egypt the fellaheen, already impoverished by hard times and excessive taxation, have been reduced to misery by the overflow of an unusually high Nile, and from the absence of precautions in guarding against this probable calamity. Great uncertainty prevailed until the last moment as to whether the coupon falling due on the 1st November would be paid. It was paid, by borrowing £1,500,000. But in and evil moment, no doubt with the best intentions, the new Finance Minister, with the consent of the controllers, it is true, decided that the one per cent. redeeming fund could not be provided, and the usual purchases of stock were suspended. The sum required was only £250,000 and should have been found at all costs until it had been made known that the interest or redemption would have to be reduced. The disastrous effect of this sudden repudiation cannot be well described."

—Another officer has been cashiered—Major H. W. Bird, of the cadre of the 6th Regiment, Madras Light Cavalry. He has been found guilty at Bangalore, of fraudulent conduct as Honorary Secretary of the Trichinopoly Club with the result above-mentioned.

—*Civil and Military Gazette*: "We publish in another column an affidavit by Mr. Macauliffe, of the Bengal Civil Service, sworn before the Judicial Assistant of Lahore. This document amounts to a categorical denial on the part of Mr. Macauliffe of the charges brought against him in a recent suit for breach of promise of marriage; and while it shows that he had no opportunity of defending himself against them, is indicative also of a mistaken identity. This is Mr. Macauliffe's contention."

—Statistics of the foreign commerce of the United States lately published show that during the year ended the 30th of June last the American exports of domestic merchandise were larger than during any previous year in the history of the country. From 1863 to 1873 American imports largely exceeded the exports, the excess ranging from 39,000,000 to over 180,000,000 dols. During the last three years, however, the case has been reversed, and the Americans are selling far more than they buy. During the year ended June 30, 1876, the excess was 79,643,481 dols.; 1877, 151,152,094 dols.; 1878, 257,786,964 dols.

—*Bombay Gazette*: The procession of the *taboots* on Saturday afternoon formed the poorest display of the kind we have yet seen. The number of people who took part in it did not appear so large, and the *taboots* were neither so numerous nor nearly so elaborate in design and decoration as usual. The Police arrangements were excellent, and prevented any disturbance. The performances of the sacred play at the *Jamatkhana* were attended by an immense number of people.

—Speaking of the Girard College in Philadelphia, the *Lucknow Witness* says: "The present income from the estate of the old millionaire is nearly one million dollars and it is constantly increasing. The directors are busy enlarging the accommodations, so that they will soon be able to provide handsomely for two thousand orphans at a time. These are given not only an extensive literary education but a complete industrial training as well."

"We have now the facts about that reported murder of Missionaries in New Zealand that went the round of the papers a while ago. It was not in New Zealand but in New Britain, an island off the east coast of New Guinea. Those massacred and eaten were a native preacher,

two native teachers, and a lay helper, all attached to the Wesleyan Mission. Summary vengeance was taken on the murderers by the Rev. George Brown, the head of the Mission, assisted by a party of friendly natives and resident foreigners who considered their lives in imminent danger. Some sixty of the hostile natives were killed, many huts burnt, and peace restored."

—"The *Bombay Guardian* says we made a mistake in announcing the numbers of the South India Methodists, that we made the membership "290 less than at the beginning of the year." No, brother, we did not say that, and the mistake was in your reading, not in our writing."

We stand corrected, and acknowledge the mistake.

Tuesday, January 7.

—The Broach Mills Company is to be wound up.

—The people of Koos, Upper Egypt, who have had such great trouble in getting a place of worship, have at last secured the favour of the Khedive. By his order, a site for a Church has been given to them. He has overruled all objections from Moslems as well as Copts. This, it is hoped, will give a new impetus to the circulation of the Scriptures and to missionary operations. Some two years ago, in the town of Negadah, near Koos, Egypt, twenty-four miles north of Lusor, a Copt, who had accepted the Bible as his guide, was *beaten to death* by a nominally Christian sheikh, because he persisted in meeting with two or three others to read and study God's Word. The seed sown in the death of that murdered man is now springing up in that same town of Nagadah, and other places in the vicinity. A most encouraging work has opened, giving joy to the Missionary now labouring in that district. Ought not our prayers to be the most earnest that the oppressions in Egypt, which are so merciless and still on the increase, may speedily be brought to an end, so that men, in all parts of the land, may be free to receive and obey God's Word?

—The Blackburn car is driven by an engine weighing 180 pounds. It is thus described in the *Field*: "The handle was worked by reins which were held in the hands of the driver. For a few seconds I was puzzled as to the motive power, as I saw no sign of any; but going to the back, Mr. Blackburn lifted an opening, and striking a match placed it in the interior. He apologised for keeping me about a minute and a half whilst he turned a small handle, like that of a coffee-mill; and then blandly invited me to get up. Our course lay over a piece of rough waste ground; in some places there was no roadway; further on, a corderoy road of railway sleepers was laid to afford a passage for brick carts over the uneven surface; now we were on level ground, then we went down a slope between two bushes that barely gave our vehicle room to pass. Again we turned sharply round an ugly corner. During all these wanderings, including some gyrations in a twenty-feet ring, we had been going at the rate of about eight miles per hour, when we approached a very awkward declivity. I accidentally, as it were, inquired whether it was possible to stop easily, when the machine was pulled up with a suddenness that nearly sent me on to the horse's back—I beg pardon, on to the guiding handle. We then started at a slow pace, which was quickened at will until the full speed was obtained. The motive power is obtained by the combustion of benzoline a small jet of which is admitted into the burner."

Wednesday, January 8.

—*Times of India*: "The new Corporation is now composed of forty natives and twenty-four Europeans. Yesterday these members elected eight members to the New Town Council, and every seat was given to a native. Not a single European was returned or apparently had a chance of being returned. Dr. Blaney, who was Chairman of the last Town Council, and Mr. Kirkham, who was a prominent elected member of that body, were both passed over, their past services to the city and to the Municipality being entirely ignored. This is, we conceive, greatly to be regretted, not merely on account of the injustice to the parties so ungratefully and ungraciously pushed aside, but because it is in itself a symptom of what we are constrained to say appears a growing disposition to subordinate the general interests to sectional influences. To leave Dr. Blaney out of the Bombay Town Council is to deprive that body of the services of the one citizen who has the most intimate personal knowledge of the requirements and actual condition of every part of the city and of every section of its composite population. His unwearied efforts to promote the public weal during long years when no one else considered it worth while to waste time or trouble on matters which yielded no tangible reward of any kind, ought to have secured him a seat on any body professing to represent the people of Bombay: Yet he has been passed over without ceremony. Mr. Kirkham, whose business habits, and ability in debate, conferred honour on the late Town Council, has been also left out in the cold.

—Calcutta, 7: News received from General Roberts, dated yesterday, states that he had marched to Yakubi on the 6th, and hoped to reach Matun, the Khost cantonment, distant about two miles, on the 7th.—Muhammad Akram Khan, Deputy Governor of Khost, came to pay his respects with his attendants and principal maliks. He has maintained order, and will transfer to us the fort and his office records, which are believed to contain full information regarding the revenues of Khost and Koorum.

—*Bombay Gazette* Lahore, 7: "The Suliman Kheyls were attacked by the 4th Punjab Cavalry and the 4th Sikhs under Captain Gowan and lost seventy killed. On our side Captain Shepherd was slightly wounded and eleven men killed and wounded.—The Baluch chiefs offer a thousand horsemen for service in Dera Ismail Khan.—The malcontent Kuki Kheyls having been sheltered in Lallachina village it was burnt down by the Malkdins and Zuka Kheyls. Mulla Adakor is collecting the hill Waziri clans to co-operate with the Mahsud Waziris on the Tank border by making a diversion on the Bannu frontier. Bannu and Kohat have been strengthened from Rawalpindi and Peshawur."

Kurrachee, 7: General Phayre returned to Jacobabad from Dadar on the 1st inst. and assumed command from General Primrose of the troops between Sukkur and Dadar. General Phayre is much dissatisfied with the present means of communication, and a new route has been arranged and a proper road marked out. All the nullahs, too, are to be bridged. The Sappers and Miners are ordered from Sukkur at once for this duty.

The Sirdars of Baluchistan are delighted at General Phayre's return, and the Khan of Khelat sent a telegram welcoming him back. He makes Jacobabad his head-quarters for a short time.

—A missionary in Burmah says: It is as if the gospel leaven which has been working these many years, has at length affected the whole mass of the people. Never before was there such a general uprising among the Kenthada Karens in favor of Christianity. It is not simply that the heathen listen well when talked to, but they manifest an enquiring spirit and seem weary of their heathenism. Many seem to realize that the religion of Jesus Christ is just what they need, and what, sooner or later, they must have. They say, "We are coming; we are surely coming; we are almost ready." From all directions come calls for preachers far beyond our ability to supply.

Thursday, January 9.

—*Times of India*; Hazir Pir: "It is very difficult, almost impossible, to prevent follow[ers] from straggling. Not even the sight of their dead companions will impress upon them the necessity for keeping with the guard. The temptations of a hookah are sufficient to make them slip away off the path without a word to anyone, and there behind the bushes, while smoking in the smoke, or later on while hurrying after their comrades, their fate overtakes them. Four men were captured two or three days ago while making a raid of this sort, and were hanged at this camp to-day."

—Same; Khost, through Hazir Pir, 8: Early in the afternoon 5th the Governor of Khost arrived, and was received by the General. The Governor said he was ready to transfer the country and all the documents connected with its administration to us. He returned to Matun in the evening. He wished originally to visit the General at Hazir Pir, but as he could not guarantee that the people of Khost would not damage the fort and destroy the papers, as was done at Koorum, he was requested to remain here till our arrival.

Yesterday General Roberts reached Matun, a collection of villages in a large open valley, and advanced towards the fort, occupied by the Governor, who came out to meet him. The Governor's guard, a few heterogeneous [illegible] were called out from the front and lined the road on either side. As the General passed through them to the front they beat two drums and lowered a small standard to him. The Governor then conducted General Roberts into the fort attended by the 10th Hussars.

—British Cavalry from Girni Post have attacked the Waziri marauders, killing two and wounding one, besides capturing forty men and much cattle. The 4th Cavalry and a detachment of the 4th Sikhs, under Captain Gowan, also attacked the marauders and killed seventy men of Luleman Khel. Our loss was one trumpeter naik killed and ten wounded, including Captain Shepherd, who received a slight sword cut.

—The *Mirzapore*, with English Mails, left Aden for Bombay yesterday at 7 P.M.

—*Madras Mail*: "Insubordination having shown itself in the Cannanore Jail, one of the ringleaders was sentenced to [illegible]ved. During the infliction of the [illegible] Colonel Beauchamp, with Dr. McA[illegible] Surgeon, being present, the prison[illegible]denly burst into the main yard of the [illegible] and armed themselves with heavy stones, advanced in a crowd upon the Superintendent and his small police guard. Under sheer pressure of numbers the authorities were forced back, and obliged to take refuge in the round house in the centre of the yard, Colonel Beauchamp being severely wounded on the brow by a large stone during the retreat. All efforts having failed to restrain the fury of the mob by expostulation, after giving the ringleaders due warning of the alternative, Colonel Beauchamp ordered the police to fire. Six men fell before the volley, one dead, and five more or less seriously wounded. The rioters were instantly cowed by this decisive measure, and soon retreated to their wards in an orderly manner. A company of the 9th N.I. was hurried up to assist in maintaining order during the night, but no signs of mutiny manifested themselves. Grave fears, he adds, are entertained with regard to Colonel Beauchamp's wound."

—*Bombay Gazette*: "Mr. [illegible]wjee Naik offers to give up [illegible] towards covering [illegible] But the accuracy [illegible] ed upon. An inspection [illegible]y's books shows that the liabilities [illegible] creditors amount to 30 instead of 27 lakhs; and Mr. Cleveland's very candid admission that he has in estimating the assets put down the landed properties as worth what they cost instead of what they would fetch, sufficiently proves that the valuation is mere idle guess-work.

addition to the landed properties, Mr. Kessowjee proposes to make the creditors a present of shares which are now valueless, and which can only acquire some sort of value if they agree to pay him a liberal yearly commission on the outturn of mills which it might be more profitable to close altogether. We probably overvalue the assets when we suggest that they would really yield perhaps 5 per cent. of the liabilities; but at any rate we doubt if anywhere in the world, except in Bombay, a barefaced proposal to condone a "disgraceful fraud" would have been submitted to a meeting of creditors without even a pretence being made that there had been an exact valution of the assets named in the proposal.

—Captain Burton has been ventilating his ideas in a Lecture on "Spiritualism in Eastern Lands:" The supernatural was the natural misunderstood or improperly understood—we could not say where Nature either began or ended. Positively and absolutely no man, heathen deity or devil, angel or spirit, ghost or goblin, had ever wandered beyond the narrow limits of this world, had ever brought a single idea belonging to another world, or had escaped the cognisance of man's five wits. With such belief, or absence of belief, he must be contented to remain, as a facetious friend had called him, a "Spiritualist without the spirits." Those who thought with him avoided asserting that spirits do not exist, and simply affirmed that if they did exist they were material. They had been photographed and weighed; they had substance and shape; therefore there were ample grounds for holding that these spirits were like ourselves, of the world mundane, of the earth earthly. Personally he ignored the existence of soul and spirit, feeling no want of a self within a self. For some years he had managed to exist without what was popularly called a soul, and it would be hard to find one thrust into his recusant body. He held the gospel derisively called of "doubt and denial" one of the brightest features of the time; and that under certain limitations the Law of Development—of progress—was the norm and order of the world. Lord Beaconsfield was "all on the side of the Angels." He (Captain Burton) could not but hold to the Asses; and if his Lordship was a fallen angel, he (the lecturer) was at least a Simiad that had done something to develop itself.

Friday, January 10.

—*Overland Mail*, Dec. 26: Amongst the deaths recorded this week are:—Sir William Yardley, late Chief Justice at Bombay; Sir J. Orde, Bart; Major-Gen. A. T. Armstrong, late 10th Bengal Lancers; Col. M. J. Western, formerly 64th Foot; Rev. W. Campbell, formerly missionary to Banglore; Mr. Bayard Taylor; and Mr. H. C. Sutherland, Bengal C. S.

The Eastern Telegraph Company's superintendent at Candia, Mr. William Anderson, and a native *employé*, were murdered outside the gates of the city on Dec. 14. Her Majesty's Consul, Mr. Sandwith, has proceeded from Canea to investigate the outrage.

Mr. Henry Dawson, the landscape painter, died on Dec. 13, at Chiswick. He was in early life a mill hand, at Nottingham, and his first works as a self-taught artist were sold for about as many shillings as, in his later career, they would have commanded hundreds of pounds. At the art museum in Nottingham Castle, opened last summer by the Prince of Wales, an entire gallery was devoted to the work of Mr. Dawson.

It is a grand fact in our national life, after all, that a simple, self-sacrificing, Christian life is held in the most reverent esteem by high and low. In all "the fierce light that beats upon a throne" no one in England or in Germany but speaks in admiration of the Princess Alice. In the presence of such a life we are all found moralising somewhat in this strain: "It is not the multitude of the people, the greatness of their wealth, the extent of their dominions; but holiness and purity, house life and Church life—unselfish, divine, and true—that can save the life of a nation."

—*Bombay Gazette*: "The G. I. P. Railway authorities are making a praiseworthy effort to minimise the chances of accidents and consequent danger to life and property on their line, by adopting the "complete absolute block working" system with the most recent improvements. The necessary instruments have been procured from England at great cost, and are being gradually brought into work. We hear that the Company also contemplate getting an interlocking apparatus such as is in use in England, so as to work points and signals simultaneously and in such a manner as that one cannot be altered without the other. This, combined with the block system, will make the train-working as safe as it can be made.

—A telegram from Jamrud, dated the 8th, states that the Pass is perfectly quiet, and that the Kambi Kheyls have given in their adhesion; the Tirah section of the Kuki Kheyls have also come in, have given hostages for the return of stolen telegraph wire, and are deserting Abdulla Nur, who remains in Tirah.

—The Mandavie Spinning and Weaving Company has stopped payment and closed its mill.

—Mr. Nursey Kessowjee is going to pass through the Insolvent's Court.

—A Bania merchant of Bombay, Mr. Vurjeevhundass Vullubdhass, stopped payment yesterday, with liabilities amounting to between five and six lakhs of rupees.

—Government took charge from the contractors of the railway between Ajmere and Beawr on the 1st instant.

—Deaths last week, 507.

—Here is a specimen of the lying war-telegrams published in the vernacular and hawked about our streets.

"It is reported from Lahore that yesterday at mid-night the Afghans made an attack upon the English Sircar, in which the English lost 183 men, and 45 were wounded, while seven guns were captured. This information is from the *Daily News*."

—The following is part of a telegram to the *Times of India*, from Khost through Hazar Pir, 9: "We have had a great field-day. Our camp at present is in the middle of a big plain, sorrounded by low hills and facing the north. About 10 o'clock, the news of expected attack by a large body of Mougals was brought in. All the troops accordingly turned out; but nothing trauspired till nearly one o'clock, when one troop of the 5th Punjab Cavalry was sent out to reconnoitre the villages to our left and front, and drew upon themselves an attack by a large force, which, carrying two standards, one red and the other white, was extended along the foot of the hills. Reinforcements of the 10th Hussars, under Major Bulkley and the 5th Punjab Cavalry, under Major Williams, at once went out, and a very pretty cavalry engagement ensued, the country being well adapted for cavalry manœuvring Our men worked admirably, and either charging, or dismounting and skirmishing, drove the enemy up the hills, nearly capturing one standard and killing some thirty or forty of them. Supports of the 28th N.I. and the No. 2 Mountain Battery (Captain Swinley's) following, the work was completed, and the enemy retreated hastily to the cover of the rocky crest of the ridge, up which it was useless to follow them.

"Our losses were one non-commissioned officer, 5th Punjab Cavalry, killed; one non-commissioned officer and two sowars wounded; one man of the 21st N. I. and three grasscutters killed. About 80 prioners were taken from the enemy."

—Same: The *Pioneer* publishes the following:—Jumrood, 8th Jan.—Mir Akhor is not dead. With difficulty (owing to his illness) after escaping from the neighbourhood of Peshbolak he eventually joined Yakoob Khan at Cabul. The latter's authority is not yet much esteemed at Cabul. All the Ghilzai chiefs but one, have reached Jellalabad. Gundamack is infested by robbers only. A portion of the Ameer's bodyguard deserted him on the road, to Turkestan, but they did not loot. Jellalabad, through Jumrood, 6th January: Six regiments are still in Cabul. There is very little snow yet.

Miscellany.

—*N. Y. Evangelist*, (From Lucien du Bois)

One of the best art-critics (Mr. [illegible]) has published who has written in the French language, has published a work of great interest, entitled "Italie et ses Musées," in which he says that "nothing is more rare than antique statues and busts in bronze." Rome only possesses, in all her museums, three that are perfectly preserved, namely, the equestrian statue of Marcus Aurelius, the Colossal Hercules, and the Shepherd extracting a thorn from his foot. The She Wolf of Rome, and others, are damaged, or in fragments. Rome was despoiled of bronzes by Constantine and successive Emperors to adorn Byzantium; and, in the decay of the Empire, and in the incursion of the northern hordes, these wonderful specimens of art were turned into debased coin, or were sold as old copper.

"In order, then, that the beautiful and unique collection of bronzes in the Naples museum could be formed, a miracle was necessary, viz: the resurrection of two cities, which had for seventeen centuries been buried beneath the ashes of Vesuvius. In fact, all of that large collection of bronze sculpture came from Herculaneum and Pompeii; and all are of rare merit, and some are masterpieces of the first rank."

What M. Du Bois says is literally true, only he could have gone further and have said that notably one private house and the theatre in Herculaneum have given forth more bronze statues, busts, and groups, than are to be found elsewhere in the world. As exact reproductions of many of them, *chefs d'œuvres* have been received direct from the studio of Amodio in Naples, and are to be sold (for the meritorious object mentioned) at the Bazzaar in New York. It has been thought that a description of the manner of discovery of the bronzes of Herculaneum, would be peculiarly instructive and interesting.

Herculaneum and Pompeii, two Greco-Roman cities on the Bay of Naples, were as is well known, destroyed A. D. 79 by an eruption of Mt. Vesuvius. The destruction was by showers of pumice-stone and ashes, succeeded by an overwhelming flood of water, or rather of water and fine volcanic dust combined, which caused the two cities to be almost hermetically sealed by a sort of mudpaste. This was particularly the case with Herculaneum, which, by its nearer position to Mt. Vesuvius, was covered deeper by the materials already named. Lava never touched Herculaneum and Pompeii in the year 79. Lava has never touched Pompeii; and it was not until nearly 1,000 years after the destroying pumice-stone and ashes, that Herculaneum was for the first time covered with lava. This was centuries after the sites of Herculaneum and Pompeii had been completely forgotten. Floods of lava have at different times since the eleventh century rolled over lost Herculaneum. Indeed the ashes, the pumice-stone, and the lava together, in the lapse of ages, were heaped no less than 26 6-10 metres (or nearly eighty-seven English feet) above the level of the floor of the theatre. A modern city, Resina, with five and six story houses, with all the busy commerce of life, was built over Herculaneum; and to-day the main highway to Naples passes over Herculaneum at a height of more than 120 English feet above the level of the sea. It was not until the year 1684 that an Italian baker, in digging a well, actually struck into the very centre of the theatre of Herculaneum, How many statues were rifled from this public edifice by the baker, is not known. But twenty-two years after his discovery the Prince of Elboeuf, who had married an Italian noble lady, settled at Resina, and purchased the property of the baker, and there built a palace. The Prince enlarged the well of the baker, and became the happy discoverer of many marble statues, with which he adorned the staircases and the terraces of his princely residence. Three of these statues he sent to Vienna, whence they were

transferred to Dresden, where they exist to-day. About this time the Neapolitan Government interfered, and assumed the right of these explorations. More than twenty years afterward (1736) excavations of the theatre were made under Charles III., and several bronze statues, but more of marble, were taken from it, and are to-day in the Naples Museum.

But the most remarkable discovery, so far as the plastic art is concerned, was made in 1750. This was also by a private individual, digging wells on his own property. Ancient walls were uncovered, which as it turned out, belonged to an extensive Roman country seat, where was found the largest single collection of ancient bronze [illegible] that has been found in modern times.

The garden of this extensive villa had several canals, the main one in the centre being 220 feet long and 25 feet wide. Back from the canal, and around the whole extent of this garden, ran a magnificent colonnade, so that one could walk under a covered way a distance of more than 800 feet. There were under this colonnade, and within sight of the fountains, the artificial canals and the bowers of the garden, many little structures—such as we call Summer-houses—some semicircular and some square, fitted up with marble seats and various conveniences for lounging, conversation, &c. Now in the intercolumniations were alternately statues (mostly of female figures) and busts in bronze. Amongst these, which are to-day in the Museum of Naples, are the six famous danseuses (which I believe are a portion of the Nine Muses), the busts of Plato (so often copied as the head of Christ), Seneca, Scipio, Africanus, Sappho, Epicurus, Archytas, Heraclitus, Democritus, Sylla Lepidus, Augustus, Livia, &c.

Selections.

JOSEPH COOK'S MONDAY LECTURE.

INFIDEL ATTACK ON PROPERTY.

When a bishop of Paris, in 1871, was brought before Raoul Rigault, one of the boldest of the Communists, the venerable ecclesiastic, addressing his accusers, said: "Children, what do you wish to do with me?" "We are your betters," said Rigault, who was hardly thirty years of age. "Speak as if to your superiors. Who are you?" The bishop, whose charities had been known in Paris for a generation, replied: "I am the servant of God." "Where does he live?" asked Rigault. "Everywhere," was the answer. "Very well," said the Communist, "send this bishop to prison and issue an order for the arrest of one God, who lives everywhere." That order was never executed; but, until God can be arrested, communism cannot succeed. [Applause.] A few days later, Rigault lay on one of the streets of Paris, half his skull shot away, one eye a clot of blood, and the other, open, was glaring wildly into space, as if he saw the Being who cannot be arrested.

1. Communism, as defined by the official language of the International Society, means the abolition of inheritance, the abolition of the family, the abolition of nationalities, the abolition of religion, the abolition of property.

2. Socialism means all these five things, except the last.

The Socialist would allow the existence of individual property. He does not proclaim with Proudhon, and with all Communism of the thorough-going type, that "property is robbery." But he does not believe in inheritance. He holds that a man should be allowed to have only as much property as he can personally use. The extreme socialist of the French, German and Russian type agrees with the communist in clamoring for the abolition of inheritance, nationality, family and religion. "The International Society proclaims itself atheist." This is its own language. A procession of socialists singing ribald songs passed lately into a cemetery in Berlin through gates on which the words, "There is no hereafter," were inscribed. Over the open grave orations were pronounced asserting that there is no immortality.

In practical conflict on the field of politics, all great causes generalize themselves, and minor details drop out of view. The question between North and South in our civil war was that between freedom and slavery, with details omitted. The broad issue between communism and socialism on the one hand, and the Christian Commonwealth on the other, is the contrast between Atheism and Theism. It comes at last to be an irrepressible conflict beeween an Atheistic and a Theistic arrangement of society. The modern socialistic question is whether God shall be or shall not be arrested; or rather whether the order shall be given for his arrest or not. Are the Supreme Powers in favor of the abolition of the family? Are they in favor of the abolition of the laws of inheritance? Are they in favor of such a re-organization of society as would require the uprooting of several of the deepest instincts in human nature? Surely the love of home and the love of property are two of the deepest instincts in man.

There never can arise in America, some of us think, any great danger from either communistic or socialistic notions. In view of this position of public sentiment, I beg leave to raise for serious discussion the question: "How large is the susceptibility of America to communistic and socialistic political disease?"

1. The United States is soon to be the wealthiest of all nations. 2. In proportion to the wealth of a nation on the whole, has heretofore been the inequality of its citizens as to wealth. 3. It appears to be inevitable, therefore, that, as the richest of all nations the United States will exhibit large inequalities of wealth among their citizens.

4. In Christendom, as a whole, the inequality of men as to wealth, although slavery has been abolished, is greater now than it was 400 or 100 years ago. 5. This is largely the result of the massing of both labor and capital on account of the growth of all means of intercommunication and the consequent disproportionate increase of the size of city populations. The massing of capital strengthens it. The massing of labor weakens it.

6. Universal suffrage in the United States is sure to carry questions between capital and labor into politics. 7. It is at present estimated that 1,500,000 voters belong to secret organizations in the United States. 8. It is their avowed purpose to acquire political power and to govern the country in such a way as to cripple capital and promote the interests of manual laborers. 9. Demagogues, therefore, are likely to make use of this issue to lift themselves into power, and have already commenced their work on a large scale.

10. No hereditary aristocracy in America, and no king is likely to appear here to keep order. 11. The United States is the only nation in which questions between capital and labor cannot be settled by force, and must be settled by reason. 12. The safety of republican institutions in the United States depends on the prevention of the formation of four classes here: An indigent class, an unemployed class, an ignorant class, an unprincipled class. 13. The only effectual means of preventing the formation of the first three of these classes is to prevent the formation of the fourth. 14. The key-note of safety for society is not democratic but theocratic equality. [Applause.]

The commercial greatness of England commonly dazzles politicians and men of affairs. Her foremost statesman has lately printed the opinion that, in the race of commercial prosperity, the United States is passing Great Britain by with swiftness and ease. Mr. Gladstone thinks that the census of 1880 will show that the United States is undoubtedly the wealthiest of all nations. The income of the United Kingdom is now a thousand million pounds annually. This enormous fortune has been accumulated so rapidly that, if Great Britain had started from nothing fifty years ago, and progressed at the rate of the recent annual increment of her wealth, she would have now not far from her present income. "While we have been advancing with this portentous rapidity," says Mr. Gladstone, "America is passing us by in a canter."—*North American Review*, Septem[illegible] and October, 1878, p. 181) Mr. Gladstone ventures to proclaim to England that America can and probably will wrest from Great Britain the far-stretched, glittering, massive sceptre of her commercial supremacy, "We have no title," says Mr. Gladstone. "I have no inclination to murmur at the prospect. If America acquires commercial supremacy, she will make the acquisition by the right of the strongest; but in this instance, the strongest means the best. She will probably become what we are now, the head servant in the great household of the world, the employer of all employed, because her service will be the most and ablest. We have no more title against her than Venice, or Genoa, or Holland has had against us. There can hardly be a doubt as between the American and England of the [illegible] time, will, whether [illegible] some no very distant time, will, whether [illegible] or less fair, be unquestionably yet stronger than the mother.

Pardon me, gentlemen, if I ask you not to underrate America commercially.

Where else can you cut out of the globe a continuous empire equal to that which the United States occupies? Bigness is not greatness. I hope I am not of such a cheap mould as to think that because we are to be the wealthiest, we are to be the happiest of all nations. Physical size, however, is an opportunity, and opportunity occupied is greatness.

Mr. Gladstone says that "the distinction between continuous empire, and empire severed and dispersed over sea, is vital." (Ibid. p. 180.] The American Union has a territory fitted to be the base of the largest empire ever established by man. For geographical reasons we cannot well avoid commercial pre-eminence in the world. I am proud of America because of her physical capacity; I am afraid of America for the same reason; and yet, for political and geographical reasons taken together, I had rather be an American than a Roman under Cæsar or a Britain under Victoria.

America has a railway arm and a water arm. Stretching from the Pacific, as from a shoulder, the railway arm ends in a hand which clasps the Atlantic coast. One finger runs to Baltimore, and you call it the Baltimore & Ohio railroad; another to Philadelphia, and you call it the Pennsylvania Central; another to New York, and you call it the Erie; another to Boston, and you call it the New York Central; another plunges north of the Great Lakes, and drops down to Portland, you call it the grand trunk. These gigantic fingers, [illegible] covering Ohio and Indiana and [illegible] behind the palm, the railways unite in a wrist at Chicago. This is the most important railway center on the globe, and is likely to be [illegible] to come. The water arm is the [illegible] stretching northward from the [illegible] shoulder, and opening its palm [illegible] part of its valley. St. Louis is [illegible] upon that arm. Folded across [illegible] beloved America, these arms [illegible] health; but what if the absurd [illegible] what if strikes, what if the [illegible] and of an unemployed [illegible] ignorant pepulation in [illegible] as poison in the joints [illegible] in a more thickly populated [illegible] not see that a million [illegible] sand voters in secret political [illegible] might paralyze the executive [illegible] in which a strike or riot should [illegible] might give us trouble for [illegible] and an hour? This vast [illegible] munication between the West [illegible] broken at one link, is broken [illegible] the time. These railways [illegible] lions of workingmen who live [illegible] and when one little joint at Pittsburg was attacked with disease, the whole arm felt the pain; the shoulder felt it; the finger tips felt

it. It was my fortune to be in Chicago at the time when soldiers were expected from the Indian reservations. If that city did not tremble during the days of the Pittsburg riots, it was certainly ill at ease. Well, now, give me a million or two of voters in secret organizations and in sympathy with strikes; give me a few desperate demagogues, calculating all the chances of politics and ruling a quarter of our press; give me an average population of two hundred to the square mile in the United States; multiply the perishing and dangerous classes in our large cities in proportion to that increase of the size of the general population, and I undertake to say that the wealthiest nation of the globe may be neither the happiest nor the strongest. [Applause.]

Universal suffrage is not likely to be limited very much in our time. I would have the reading test applied; I think that would do good, but it would not free us from the power of demagogues to lead the discontent between labor and capital into such riot as to bring at times perils upon trade. We certainly have nothing to depend upon here but public sentiment and the national will. I read in the *Atlantic Monthly* an article of high merit on certain dangerous tendencies in American life, but in the next number I find a criticism upon it, to the effect that the only way to keep the United States in order is to reduce instruction for the masses to reading, writing and arithmetic. We never shall do that. "Preach the gospel to every creature;" that is the command [applause] obedience to which has brought into the world most of our present political difficulties, and obedience to which, if continued, will drive them out. [Applause] A continent of humanity is rising from under the sea, and for a while it is a pestilential swamp; but the remedy is not to stop its rising and crush it back into chaos. The remedy is to keep lifting it, lifting it, until all its morasses are firm, sweet land. [Applause.]

In these words Lord Beaconsfield summed up his wisdom as a man of affairs: "The equality of men can only be accomplished by the sovereignty of God. The longing for fraternity can never be satisfied but under the sway of a common Father. Announce the sublime and solacing doctrine of theocratic equality."—(Tancred, Book iv., chap. viii.)

In short, the idea of democratic equality and of theocratic equality conflict now in the world, and, America going back to the ideas of our fathers would be going back only to the ideas of Beaconsfield; only to the ideas of De Tocqueville and Burke, who tell us that men never so much need to be theocratic as when they are the most democratic; only to the ideas of Christianity from its first age to the present hour. Let us lift high above all clouds of class animosity and political intrigue, the great ensign, bearing for its motto "theocratic equality." Whenever the church does that in America, she will see in the heavens above the banner a Cross appearing, and above that the words: "By this Sign conquer." [Applause.] —*Condensed from Boston Advertiser.*

EACH MAN HIS GIFT.

The apostle Paul, in his first letter to the Corinthians, intimates, that—for reasons which [illegible] state, but which can be readily [illegible] be glad if all Christian [illegible] be natural and gracious [illegible] time as *himself*; but it was [illegible] that this was not God's [illegible] ared that "every man hath [illegible] God, one after this manner, [illegible] that." In a succeeding [illegible]ens the statement, and affirms [illegible]ersities of gifts, but the same [illegible]vain is the attempt to account, [illegible] principle, for the diverse "ad- [illegible] and their results among the [illegible]isters that the Master permits to [illegible]ld.

A thoughtful and devoted pastor, in an address before a preachers' meeting, the other day, struggled anxiously with this problem of his own enunciation. "How does it occur," he asked, in substance, several times in succession and with manifest earnestness, "that many godly ministers who, all admit, enjoy a high order of piety—who preach and profess holiness in heart and life—have quite small apparent results following their labors for the conversion of souls?" The brother evidently felt assured, although he shrank from judging censoriously the members of the Church, that it was the great unbelief and worldliness of the Churches and their sinful disrelish of holiness that hindered the efficiency of these devoted ministerial saints. These ministers, like their blessed Lord, in his estimation, could accomplish no mighty works on account of this unbelief of their people.

This answer, which, doubtless, embodies a truth, does not begin to meet the whole requisition of the problem, however, when it is properly and truthfully stated. There are ministers, the very excellent of the earth, of even and beautiful Christian character, of large natural and acquired gifts, without any offensive qualifications as to their acceptableness on account of habits of temperament, modes of services, or ungrateful domestic relations, always well received in their charges, prudent, exemplary, winning general respect, who never have, in connection with labors, marked seasons of religious revival. They do not draw in a large congregation; they lose none of their hearers, indeed; there is always a gradual growth in the Church where they are pastors, and when a revival does break out, possibly under the labors of a successor, it is noticeable that the converts are remarkably well instructed, seem mature at once in religious experience, and become permanent and invaluable members of the Church.

On the other hand, we all of us know of men who could not pass a doctrinal examination for a license to preach, or one to be admitted into an advanced class in a public school, who are constantly making sad mistakes in their attempts at interpreting Scripture, who have no strength or balance of character, who would not be called by any Church as settled pastors, whose piety is largely of the emotional and paroxysmal character, who have neither wisdom nor prudence, but who have learned by experience the way to pardon through faith in the Lord Jesus, and have been seized and entirely possessed with the idea of the real spiritual and eternal peril of men out of Christ; who have not the slightest shade of doubt that there is no other possible escape from an endless hell but by turning at once unto God, and seeking His forgiveness through Christ. We know of such men, whose names we could all repeat if called upon to do so, whose extemporaneous, ill-arranged, disconnected, but utterly sincere words, produce the most remarkable effects upon the large miscellaneous crowds which they gather. They have no wide range of either thought or illustration; they keep driving at the one idea of immediate repentance; their whole utterance is pervaded with their earnestness, and the houses where they speak are crowded; the altars around them are filled; men, strangely enough, respond, as if fascinated by their power, and hurry at their bidding to kneel, overwhelmed with weeping, and praying for mercy. The general results of their labors are simply marvelous. The ingathering to the Church is by hundreds; and they leave one scene of spiritual victory to witness its repetition in another, and still other places.

Now it is out of the question to connect these results with the purely spiritual characteristics of the men. The former have more character, are holier men, and, on the whole, are, everyway, of far the most value to the Church. They must stand by the side of these spiritual Jehus, and follow close after their chariots, or their furious driving would simply raise a mighty wind and clouds of dust that would only settle back again into the hard-trodden highway. They have their special functions. God sends them. They have a peculiar commission. When they attempt to pass beyond it, they only exhibit their human weakness and folly. "Every man has his proper gift of God." They speak to the multitude in their own familiar tongue, and they touch their hearts by illustrations from their every-day life, and strokes of true and simple nature. They awaken conviction by their "dead earnestness." They break through all conventional restraints. They put aside all speculation, and even argument, and sound the note which reaches directly the human conscience, just as death does, and as the trumpet of Gabriel will.

But these simple evangelists cannot nurse and nurture the new-born spiritual child. They cannot open the inexhaustible riches of the Holy Scriptures. They cannot build up, broaden and beautify Christian character; they cannot lead forward the Church of God in the great world-embracing charities. They are not prepared to meet cases of Christian casuistry, to preside over delicate instances of discipline, to gather the little children into the fold and feed them with the sincere milk of the Word.

The men that can do this—who are called to do this—cannot, many of them, accomplish the peculiar work of these other men from the plough and counting-room. They have not their magnetic manner, their pathetic experiences, their divinely-given mission to reach, well-nigh irresistibly, certain classes of minds and men. "Every man has his proper gift of God, one after this manner and another after that."

Let us not, then, disparage the gifts of any one called of God into the ministry. Let us not measure character and spiritual attainments by seen results. The best barometer of a man's piety is his positive spiritual influence over the immediate society, domestic and social, in which he moves, and the self-sacrificing consecration which he is enabled to make for the Lord Jesus and the establishment of His kingdom upon the earth. To some men God seems specially to commit the work of instructing the Church; to others the care of the lambs; to others the defense of the faith; to a rare few the systematizing and strengthening the finances of the Church; some are Barnabases, sons of consolation; some are sons of thunder, called to lift up their voices against public evils and sins; and some are evangelists, whose chief work is to call sinners to repentance and to prepare the way of the Lord.

One should not despise another. Each man should magnify his own gift and make it to appear honorable in the sight of all men. The apparent lack of evangelistic success on the part of an earnest, holy pastor, may not be the unbelief of his people. If they are all in harmony with him, probably a sensational work will not be accomplished; but they will grow daily in grace and favor with God and man, and souls will be continually and permanently added to the Church.—(*Zion's Herald.*)

ENGLAND AND TURKEY.

BY REV. A. FULLER, MISSIONARY A. B. A. P. M.

A long period of war and change in Turkey has at last ended in a re-adjustment of territorial limits and a new promise of reform in government, and of a system of internal improvements to be immediately entered upon. This promise would sound like the bitterest sarcasm to any one familiar with the affairs of Turkey, were it not coupled with the assurance that England has herself taken the matter in hand and hereafter assumes responsibility for the condition of affairs in this country.

In the circumstances under which this arrangement has been made it seems probable that the present government of England has fully decided upon the policy of opening this overland route to India via the Euphrates

valley and the head of the Persian Gulf, and that she has decided to say frankly and boldly to all comers, "This road to our Eastern Empire is a necessity to us and we assume it as a right which we are prepared to defend against any and all claimants." This is no doubt what the recent treaty with Turkey means. So far as England is concerned, the one great object always in view is *India*. On either hand are, no doubt, many incidental difficulties and dangers, as well as facilities and advantages. Russia, as a rival and possible enemy; Italy and France, as liable to be offended at the assumption of such predominating influence in the Mediterranean; Turkey itself, as an element of extreme uncertainty on the one hand, on the other hand a great enlargement of political influence, an inviting field for the investment of capital, and large opportunity for the employment of surplus energy and enterprise on the part of the English people. These and more all enter into the problem which England has now put upon her political board, and the solution of which is to rest chiefly with her. What will be the result? Let me give a few data and venture a surmise as to the prospects in the case.

1. This advent of England as a declared and responsible agent in the affairs of this country is very generally and heartily welcomed by all classes in Turkey. There is that despair about any real reform being effected under the present order of things, and the people are so wholly sick and weary of the evils they are now enduring, that they are quite generally ready to welcome interference from almost any of the European governments, and England above all others is the one that would be preferred, both on account of her power, wealth and enterprise and on account of her character for justice and liberality in dealing with questions affecting political and religious liberty. If any objection to such an arrangements as is now made exists at all, it is probably among the ruling classes, and even they, in the present defeated and prostrate condition of the country, are glad to welcome this as the only alternative for utter disintegration.

2. For the real benefit of Turkey, its government, its people, its internal growth and prosperity, there can be little doubt that the present arrangement is one of the very best that could be made. Certainly if any government or people has at once the incentive and the power to reform Turkey, it is England. Under the present policy of the English government it is of the greatest consequence that Turkey be maintained as a strong and efficient military power, and that it be wholly and thoroughly allied to England, both as an obstacle to possible Russian aggression, and as guardian of the great highway to India. To secure this, England with her present policy in view can afford to direct her best energies to the work of re-organizing this government—securing its friendship, or even enforcing its allegiance, and developing its resources. The prize is a grand one, and England of all nations is in a position to undertak the strife for it. She, more than any nation, has the military and naval power, the financial resources and the men ready to undertake such a work; and, what is more to the purpose, she holds that position among nations. She has that character for liberality and fair dealing, and her name gives that assurance of wise, efficient and good administration that, with all that many be said against her government in India and her other colonies her intervention in the affairs of Turkey, more than that of any other European government, offer assurance of thoroughly good results.

But the great difficulty and danger England has to encounter is from Turkey itself. In its present condition that country is simply a burden and an encumbrance to the nation that attempts to co-operate with it. It is utterly impoverished; it has no roads, no navigable rivers, very few good harbors, and a climate and soil that offer no immediate encouragement to European enterprises. The only hope England can have of making Turkey useful to her is by re-organizing and thoroughly reforming its entire political and social economy. If she can do this, she will have an efficient and valuable ally; if she fails to do it, she will have a troublesome and most dangerous dependent. Will she do it? Why not? Turkey is crying to be reformed. It would seem an easy thing to do; and so it would be if the Turkish people were, as outsiders sometimes seem to regard them, wretched and poor and oppressed simply because of bad rulers. It is more correct to say that they are suffering the natural consequence of their own corruption and wickedness. Bad rulers they no doubt have, and bad rulers of course make bad laws and wretched people, but if the rulers and the laws be changed, the people remain the same, and they would at first feel themselves almost more oppressed under thoroughly just law and rulers than under their present wretched system. Besides this they are a people who do not take kindly to change. A bad *custom* with them is better than new law, and they will have little patience with the new ways that disturb their present means of support. One special difficulty must be met with from the present ruling classes. They are all powerful in the land, they live out of their unjust practices. To reform these practices is to take away their income. To take away their income is to make them enemies and to fill the land with elements of which Russians intrigue will know well how to make use. Under such circumstances it cannot be doubted that England stands face to face with a grand opportunity and a very great danger. One thing is certain; no half-way policy, of mere advice or persuasion or even supervision in the affairs of Turkey will at all meet the case. England has got to become the virtual ruler of Turkey—or she is destined to miserable failure. She has taken the "sick man" to care for and defend. If she heals him, she may have not only his gratitude but his aid. If she neglect or fail of this she will get only the deadly contagion of his breath.—

Aintab, Turkey. (*Advance.*)

SPECIFIC SUBJECTS OF PRAYER.

We can never be thankful enough that that incomparable prayer which Christ taught his disciples begins with "Our Father." It is our warrant for bringing all our needs to God in the simplicity and with the confidence of little children. The baby puts up its scratched finger to mamma for the kiss that so magically cures the hurt, and mamma is as glad to give the kiss as to relieve its greater necessities. The child brings every specific pleasure and disappointment, prosperity and desire, to the parent, the broken knife, the pretty valentine, the aching tooth, the torn sleeve, the pleasures of the picnic, the petty slight of a playmate, the failure in examination—as sure that these will command the father's sympathy as will in after years the love affair or business venture on which the fortunes of a lifetime are to turn. The child would marvel at the idea of bringing only general necessities to the parent's ear, of merely asking, once a day, that he may have food, and guidance and sympathy sufficient for the day's need. Indeed, he sees no need of this general petition. The less supposes the larger. And it is this constant interchange of askings and answers that most effectively knits the hearts of parents and children together, and molds the young life and character.

Would not our prayers often gain something if we, too, were more specific when we come with our communications to our Father? It would surely tend to beget an intensity of desire and gratitude, whose absence we so often mourn, if we took to the closet more freely just those special personal besetments, those particular neighborhood necessities, those individual and family causes of thankfulness, of which a little thought would make us most conscious. Instead of merely praying that you may be enabled to lead a life of helpfulness to your fellow-men, pray that you may recognize and improve all opportunities for being helpful to your invalid sister, your rollicking boy, your neighbor across the street who is out of work, your hired man whose carelessness is so trying to you. In addition to praying for all who are holding up the standard of the cross in heathen lands, pray especially for that missionary who was present in your last prayer-meeting, or whose letter you read in the last paper. That zeal for missions is deepest and broadest which looked first in the interest taken in some special field. Prayer for missions is likely to follow the same law.

Often it would give new interest and profit to your family worship if your prayers there were more specific; that quick-tempered Charley may be so helped by the Holy Spirit that he shall not speak a hasty word all day; that Ruth may bear bravely her disappointment in not being able to make her expected visit; that God would comfort the poor family in the next street whose baby died the other day; that the magistrate may deal wisely with the tramp suspected of setting fire to the factory yesterday. Give thanks for any specific blessing of which you have been specially reminded; that Jamidie did the Christian thing when some boys tried to pick a quarrel with him last night; that a drinking neighbor has signed the pledge. You were reading "Across the Dark Continent," aloud in the sitting-room last evening. Let the thanks of your little family circle go up for the spirit in which the intrepid Stanley took up the great work which the dying Livingstone laid down, with the prayer that good men may be found to carry the gospel into the wilds of the dark continent.

Perhaps some of these little things seem at first thought too trifling to be taken up in prayer. Is any thing that concerns her child too trifling for the mother's attention? Are these things of less consequence than a sparrow's fall, smaller than the hairs of the head which God counts? "In everything by prayer and supplication with thanksgiving let your requests be made known unto God."—*J. B. T. Marsh, in Christian Weekly.*

TELEGRAPHIC NEWS.

Berlin, January 2nd: The semi-official *Provincial Correspondence* to-day publishes an article in which it is declared that the horizon of foreign affairs is clearer now than it has been for a long time. Confidence is expressed in the strict execution of the Treaty of Berlin.

Constantinople, 2nd: His Majesty the Sultan today held a reception of the Diplomatic Body here, at which friendly assurances were exchanged.

London, 3rd: The official correspondence respecting the reforms in Asiatic Turkey has been published. A despatch from Lord Salisbury, dated Dec. 4th, states that the concessions made by the Sublime Porte, although they are not altogether consistent with the English scheme of reforms, on account of the jealousy exhibited towards the assistance of European, yet constitute upon the whole an adequate instalment of the reforms proposed.—News has been received that while U. S. Thunderer was lying at Jamid[illegible] accident occurred, which [illegible] life. One of her guns burst, [illegible] seven men were killed and [illegible] turret in which the gun was [illegible] destroyed.

Lisbon, 3rd: The Assembly [illegible] His Majesty the King, in [illegible] Chambers, announced that a tre[illegible] cludad with England for the co[illegible] railway connecting Goa with Brit[illegible]

London, 4th: Lord Derby, in a s[illegible] at a public meeting at Rochdale, [illegible] prevailing distress throughout Eng[illegible] clared that the extent of it was exagg[illegible] at the same time the depressed state[illegible]

severe.—News from Astrakhan announces that the plague has broken out at that place.—The 29th Regiment has been ordered to India.

Aden, 4th: The steamer Vortigern, from Marseilles to Zanzibar, has been wrecked upon Ras-al-uleh near Guardafui. The crew and passengers were saved.

London, 5th: The banking firm of Tweedy, Williams and Co., Truro, has failed; the cause was a run on the bank. The liabilities are at present unknown.

Paris, 5th: The Senatorial Elections have resulted in a Republican triumph: 15 Conservatives have been elected, and 64 Republicans. The Republican majority in the Senate is now 57.

London, 6th: Latest advices from the Cape state that the frontier disputes have been settled in favour of the Zulu

St. Petersburg, 6th: In official circles here no information has been received that the Ameer had sought Russian protection.

London, 7th: Mr. Foster yesterday addressed a meeting at Bradford. His speech contained a violent attack upon the foreign policy of the Government, the result of which, he said, he hoped would be the condemnation of an imperial policy which might lead the whole world into war. He denied that the Liberal party had any desire to abandon India. India, he concluded, needs remission of taxation, and not conquests. The right hon'ble gentleman also said that the fatal mistake of the policy of the present Government was the idea that England should do the work of Europe. It was not her special business, he protested, to defend Constantinople.—The suspension of the banking firm of Messrs. Tweedy, Williams and Co. has received the uneasy feeling and apprehensions in the money market The total liabilities of the firm are announced to be £1,000,000.—The natives of India now residing in London intend to organise a meeting to petition Parliament to release India from bearing the expenses of the Afghan war.

8th: The prevalent depression in trade is causing a general reduction of wages. The result of this is the increase of strikes, which are now very numerous. One of the most important of the movements has taken place amongst the employés of Midland Railway, no less than 1,500 of whom, filling the places of goods guards and shunters, have struck.—Lord Beaconsfield is suffering from a severe attack of gout.—H. M.'s Troopship Malabar has passed through the Suez Canal homeward bound.

St. Petersburg, 8th: The semi-official *Agence Russe* confirms the report that the Amir has entered Russian territory unattended by troops.—The plague is increasing at Astrakhan. The Russian authorities are taking rigorous measures in order to localize it.

London, 9th: The Earl of Beaconsfield is progressing favorably. The returns issued by the Board of Trade of the imports for the past month amount to £26,562,500, showing a decrease of £5,562,500 as compared with last year; the exports for the past month amount to £14,625,000, showing a decrease of £1,312,500 as compared with last year.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra*, 6:

For Southampton.—Mr McCurren, Mr C Edwards, Revd J H T Blunt.

For Brindisi.—Mr and Mrs Fairfax and children, Two Misses Graham, and Mr J Monro, C S.

For Venice.—Mr and Mrs Pullen, Mr Payne, Mrs Payne, Three Misses Payne, Mr Payne junior, Master Payne, Mr S C Davidson, Major Ostrogsky, and Major Noverre.

—Dr W N Morrison, Hajee Izam Deen and Mr

PASSENGERS ARRIVED.

[illegible]ngalore.

[illegible] and Mrs Roberts, Rev and Mr [illegible] Noble, Mrs Willis, Major Trail, [illegible], Mr E Bibby, Mr Hadwin, Mr [illegible]house.

[illegible] and Mrs Knox, Mr W Butler Mr [illegible] Ameeh Ally, Shaik Abdool Guffen, [illegible] Smith;

[illegible]nd Mrs Allen, Captain and Mrs [illegible] Sir J and Lady Strachey, and two [illegible]ney, Lord Melgund Dr and Mrs Owen

[illegible]Graham, Mr Scaramangu, Mr W Bliss

[illegible]tore Sergt. G Allen.

[illegible]estic Occurrences.

DEATH.

[illegible]ecember 10th, 1878 at Southboro, Kent, England, Wm. Yorke Esq. of the C. V. E. S Training Institution, Dindigul.

"BOMBAY GUARDIAN."

Subscriptions received from 4th to 11th January 1879.

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Gent's Silk Pugrees 2 yds long	2	8	0
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